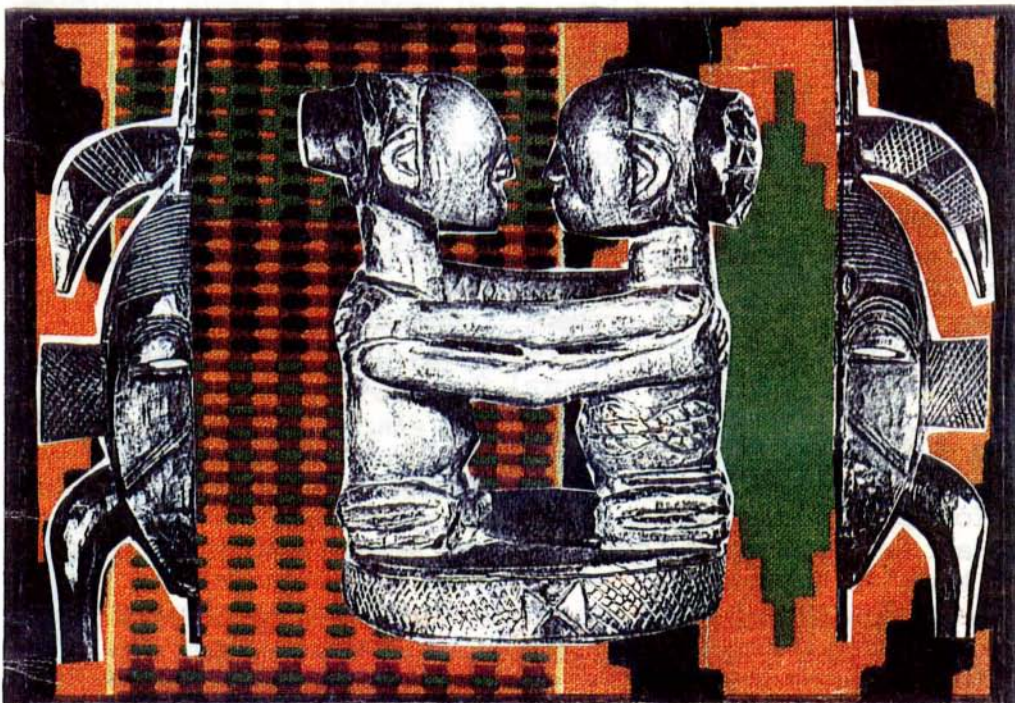


H A R A M B E H F L A M E E

VOL. XVIII No. 12

December 1997



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HARAMBEE FLAME EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

REVIEW COMMENTARY

We know the story of the 9th. and 10th. U.S. cavalry regiments--those brave and skillful African men who came to be known as the "buffalo soldiers." We know that they protected wagon trains; performed peace-keeping duties with respect to conflicts between the country's indigenous people on reservation lands and Europeans(Caucasians)' efforts to trespass; and carried out other functions on behalf of the U.S. government. But, primarily, the buffalo soldiers' niche in history was carved by their role as "Indian" fighters. In fact, the title, "buffalo soldier," is attributed to indigenous people, who saw these Africans as possessing the buffalo's strength and courage and having hair resembling a buffalo's.

Many of us are proud of the memory of the buffalo soldiers, holding them up as models of courage, skill, and steely determination. We know that the post-Civil War federal government did not want the freed slaves wearing its military uniforms, being of the position that military service was an honor only to be bestowed on European men, that Africans simply were not good enough. In the minds of most government officials and military officers, Africans weren't smart enough to be good soldiers and lacked the capacity for courage. And Europeans who knew such "thinking" to be nonsense typically followed the line in order that the status quo might be maintained.

But the Africans who would come to be known as "buffalo soldiers," once given the opportunity to fight, proved the nay-sayers wrong. Despite a European-supremacist (racist) double standard by which they were commonly provided inferior housing, uniforms, horses, food, etc.; subjected to constant insults; and otherwise dealt with from the bottom of the deck, these African men excelled. And because they conquered the odds deliberately stacked against them, many of us see them and their accomplishments not only to have been of historical significance but to have been heroic.

Several times this month, TNT has aired the Turner Pictures release, "Buffalo Soldiers." In this film, Danny Glover,

in addition to being an executive producer, plays the starring role of "First Sergeant Washington Wyatt." Wyatt winds up, after the wounding of the European lead officer, commanding the 10th. Cavalry's H Troop. As a soldier, he is a very competent fighter and leader. At the same time, as he lets us know fairly early on in the film, he is much more a man who believes in following Europeans' orders than a man moved to action by his own moral code.

H Troop gets stuck with the mission of capturing or killing the Apache chief, Victorio. After capturing a small group of Victorio's people, H Troop is able to learn that the bulk of Victorio's forces will be meeting at Rattlesnake Springs. It is through First Sergeant Wyatt's ordering of one of his men to put a gun to a captive woman's head that a male elder gives up this information to save her life. The troop successfully carries out Wyatt's plan to catch the Apaches by surprise at Rattlesnake Springs and block the escape route.

Sitting at a camp fire, the First Sergeant and Chief Victorio hold "negotiations" through John Horse, a half-African/half-Seminole interpreter and scout. After Wyatt informs his "enemy" that he and his soldiers must lay down their arms and surrender to him by dawn of the next day, Victorio asks him if he is a slave, to which he replies that he is not. The chief then asks him if he used to be a slave. The first sergeant admits that this was the case. An exchange follows in which the Apache leader poses two questions for which the sergeant has no answer: "Why do you fight for those who were your masters" and "Why do you murder my people for those who made you less than cattle." Clearly, these are inquiries Washington Wyatt has no stomach for. It is ultimatum time. He tells Victorio that, if he doesn't surrender by dawn, he will kill every man, woman, and child of his band.

Throughout this film, while Wyatt is steadfast in his allegiance to the U.S. military and his European bosses, several of his men exhibit varying levels of ambivalence. At one point, Wyatt finds it necessary to threaten the troop with either death by the bullet or by his bare hands, because a couple of them question the rightness of killing indigenous women and children.

In maybe the most suspenseful and tense scene of the film, on the morning after Sergeant Wyatt's ultimatum to Chief Victorio, the buffalo soldiers are surrounding Victorio's people. They have their guns aimed at them. Wyatt has pulled back the hammer on his weapon. While the Apache soldiers are facing Wyatt's men with their own guns drawn, the women and children are huddled on the ground in the circle of their protectors. There is crying and screaming. It is evident from the faces of the buffalo soldiers that they do not want to do this murdering they have been commanded to do. Wyatt, however, is unwaivering. One of his men says that he can't do this thing but, grimacing, continues pointing his revolver at his target. Another lowers his gun and, in disgust, walks away.

How does this stand-off conclude? How does the film end? If you haven't seen "Buffalo Soldiers" and get the opportunity to do so, take the opportunity and find out for yourself. "Buffalo Soldiers" is a film of tension, conflict, suspense, etc. It is a historical and dramatic work that explores issues of mistreatment of African soldiers by European officers; comradeship among African men in life-threatening conditions; but, most of all, it demands that we take a hard and second look at whether the buffalo soldiers, functioning as "Indian" fighters, were really our heroes. Fundamentally, "Buffalo Soldiers" is about Chief Victorio's hard questions of Washington Wyatt: "Why do you fight for those who were your masters" and "Why do you murder my people for those who made you less than cattle." These are questions no less provocative today than they were over a century ago. The same questions could validly have been asked of Africans in the U.S. military during "Desert Storm" in Iraq, "Operation Just Cause" in Panama, during the U.S. war against the Vietnamese, and in several other U.S. military campaigns against people of color. And the same questions will have meaning in the future.

What Danny Glover, his supporting cast, and others who contributed to the making of "Buffalo Soldiers" have done is to provide us with an important and timely opportunity to decide when to stop bleeding, as Omowale (Malcolm X) said, "when the white man says 'bleed.'"

-Editor

KUUMBA

WHEN THEY CAME

long ago
blue eyes looked upon a rich shore
landing
they were offered much but wanted more
with conniving minds they thought
with guns they fought
ravaging the land like a flood
they sought captives
not hosts
slaves
not friends
attacked a peaceful coast
a rich land
spreading terror
hearts full with greed
they ran wild, hunting gold and us...

packed in foul boats
to float on fateful waters
some jumped
some stayed
wishing we had jumped as we prayed
in a foreign land.

Urser Maati Ra

(This brother is a long-standing member of the Harambee Afrikan Cultural Organization, is a writer, and is among our most well-read.)

FROM OTHER SOURCES

U.S. Postal Service Kwanzaa Stamp: A Matter Of Due Recognition Or A Step Down The Road To Cooptation

"The release of the Kwanzaa stamp by the U.S. Postal Service and the national and communal activities organized around it are a deserved recognition of the importance of Kwanzaa to African people throughout the world African community. The release represents the results of a beautiful act of cultural self-determination that caused the country and the world to recognize and respect both the holiday and the people who embrace it. Also, it represents another achievement in an ongoing struggle to express our right to be represented in all public space of recognition, respect and power; regardless of the institution. Finally, it is a reaffirmation of the country's need to respect, celebrate and build on the rich resource of its diversity of peoples and cultures."

-from October-November THE MILLION MAN MARCH/DAY OF ABSENCE
Mission Statement by Maulana Karenga

"Since 1966 Kwanzaa, a Black holiday, has grown in popularity and acceptance. This year it got a stamp of approval from the U.S. Post Office.

"Dr. Maulana Karenga, chair of the Us organization and the creator of Kwanzaa, was present at the unveiling of the Kwanzaa stamp here Oct. 24, joined by 300 supporters and well-wishers...

"Some Black nationalists who helped establish the popularity of Kwanzaa oppose the stamp, fearing commercialization and takeover of the holiday by white institutions and corporations.

"'Now that Kwanzaa is being widely accepted in the marketplace, there are forces outside of our community who do not only want to distort and dilute its meaning, but to commercially profit from its popularity', said Dr. Conrad Worrill, chair of the National Black United Front in an open letter to Dr. Karenga...

"The biggest threat to Kwanzaa, said Dr. Worrill, is the licensing arrangements that give corporations the legal

right to use the stamp's image anyway they want...

"Although Kwanzaa started as a Black participatory holiday, Dr. Karenga, who chairs the Black Studies department at California State University at Long Beach, said the message is for the world. He responded to his critics. 'People must not see it as a white finished product, but an ongoing multicultural project...(The principles of Kwanzaa) are particularly African, and definitely human'..."

-from "Kwanzaa Stamp Sparks Controversy, Debate"; page 4, Nov. 4 THE FINAL CALL(Chicago, IL.)

"Dr. Maulana Karenga, the founder of Kwanzaa, and the United States Postal Service(USPS), have become the targets of a boycott by the National Leadership Council of Elders(NLCE) after the Oct. 22 unveiling of a stamp honoring Kwanzaa...

"The NLCE rejects the USPS honor because they say Kwanzaa practitioners hold the celebration sacred. 'We have decided that the commercialization and the economic exploitation of Kwanzaa by the USPS under the sole authorization of Dr. Maulana Karenga is an affront to the African-American community, an assault on the preservation of (the) cultural integrity of Kwanzaa', said Baba Hannibal Afrik, spokesman for the NLCE.

"In addition to the stamps, lapel pins, greeting cards and books, phone cards will be marketed nationally and internationally. In response, NLCE has initiated a four-step protest: a call for a halt to the USPS merchandising, an insistence on a comprehensive education campaign about Kwanzaa, a demand that Karenga obtains African-based consensus for marketing Kwanzaa's theme and a restatement of their commitment to fight against 'efforts to undermine the celebration's cultural integrity.'"

-from "Kwanzaa Creator, Postal Service Under Attack"; pages 2 and 45; Nov. 13-19 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

Khalid Muhammad Involved With New Black Panther Party

"Just a few years ago he was the senior aide and right-hand man of Nation of Islam leader Minister Louis Farrakhan. Today [Khalid Muhammad], he is a man on a mission...

"A part of his mission is to help create the New Black Panther Party...According to Dr. Muhammad, the New Black Panther Party would draw more from African culture and tradition than Marxism...

"It was at Dr. Muhammad's urgings that Crips, Bloods and other grassroots Brothers armed themselves, piled into cars and drove through small towns in south Texas to protect Black churches that were being burned by suspected Klansmen. When all of the major networks carried the news of the armed caravan, the burnings in those areas that were visited ceased..."

-from "Restarting The Black Panther Party," page 13, Nov. 20-26 N.Y. AMSTERDAM NEWS. Editor's note: According to the article, Muhammad was to have appeared at the CEMOTAP (Committee to Eliminate Media Offensive To African People) headquarters in New York City on November 22nd. The headquarters phone number is (718) 322-8454.

Haiti Support Group Visits Haiti

"Calling on the United States to end its economic arm-twisting of Haiti, a 12-member delegation of African Americans has called upon the United States to accept Haitian legislation on privatization and to allow the Haitian government and police force to provide security for the Haitian people.

"After a week of meetings with political activists, members of government, workers, women activists, and victims of political terror that is still taking place, the delegation, sponsored by the Haiti Support Project of the Campaign For A New Tomorrow, concluded the United States is responsible for the worsening economic conditions by trying to force-feed privatization down the throats of the Haitian people. The group had taken a 7-day fact-finding and solidarity trip in and around the capital of this island country...

"Over the week, the delegation delivered notebooks, supplies

and money for a teacher to a school in City Soleil...The delegation included labor, church and community activists, along with academics and an elected official[s] from Atlanta, North Carolina, Washington, New York, Oklahoma and Boston..."

"Just a few years ago he was the senior aide and right-hand man of Nation of Islam leader Minister Louis Farrakhan. Today [Khalid Muhammad], he is a man on a mission..."

-from "African American Delegation: US Stop Arm-Twisting Haiti," pages 2 and 7, Oct.-Nov. JUSTICE SPEAKS(Raleigh, No. Carolina)

Hip Hop Fitting Well Into Corporate Mold

"...independent hip hop label...Profile(1981), which introduced Run-DMC and brought the b boy image to mainstream America for the first time. Many early Run-DMC records were produced by Russell Simmons and Rick Rubin who themselves founded a third force in the independent hip hop-record industry. They called their company Def Jam and would introduce acts such as Davy D, Original Concept, the Beastie Boys, LL Cool J, and Public Enemy..."

"Def Jam...is now 60 perecnt owned by Polygram Music which is owned by Philips Electronics who had a 1996 total revenue of \$15.8 billion according to an August 1997 issue of The Nation. Also for one of the most important founding labels in hip hop, Tommy Boy has been incorporated into one of the six major record companies who actually control the whole market for the world. Tommy Boy is now 50 percent owned by Time Warner whose 1996 total revenues were \$23.7 billion..."

"Atlantic Records, which is owned by Time Warner, recently put \$4 million into one single record(not even an album) called 'Po Pimp'. Before this the group that made the record, 'Do or Die', put records out on their own independent label. Now 50 percent of their profits go to Atlantic..."

"...while hip hop makes up only 5 percent of all independent record labels, it accounts for the majority of their sales according to the same August issue of The Nation. This is because the majority of artistic 'underground' hip hop is manufactured and distributed by indies that don't have lots

of money for flashy videos or international air play..."

-from "Corporate Interest In Music Navigation--Part II,"
page 6, Dec. TRIBUNO DEL PUEBLO(Chicago, IL.

New Twist To Ongoing Preference Programs For Europeans

"A Diversity Scholarship to attract White applicants only? That's what historically Black Alabama State University is offering. A court order to increase the number of White students has led to a scholarship program that some Blacks give a failing grade. This program offers free tuition to White students with only a 2.0 high school GPA, or GED equivalent. For Black students like Jessie Tompkins, who is enrolled in graduate assistant scholarship was not renewed because the funds were rerouted to the new all-White scholarship. In another odd twist, Tompkins...is being represented by the Center for Individual Rights, a conservative public interest law firm that successfully forced the University of Texas Law School to stop using race as a factor in admissions.

"Tompkins is challenging a program that offers up to seven years of tuition, room and board, books, life and health insurance, fees, and incidental monetary benefits to Whites only..."

-from "No Blacks Need Apply," page 24, Nov. EMERGE Magazine(Washington, D.C.)

African Leaders Discuss Doing For The Collective Self In Matters Of War And Peace

"Africa's second conference of defense chiefs began officially on Oct. 24, amid fears of attempts by some Western countries to derail the continent's peace-keeping initiatives. Organization of African Unity(O.A.U.) Secretary General Salim Ahmed made a renewed call for Africa to take responsibility for its own security, while insisting that sub-regional organizations have to cooperate to enhance preparedness and overcome resource constraints...

-from "Africa's Defense Chiefs Meet In Harare," page 2,
Nov. 13-19 N.Y. AMSTERDAM NEWS

Brother In New Orleans Seeking To Build "Communiversities" In Ghana

"For three decades, Morris Jeff, Jr., D.S.W., has devoted his life to Black children across the country through his many roles as case worker, teacher and counselor. Today.. Jeff is ploughing ahead with his newest project: raising money to build Sankofa Communiversities, a school dedicated to teaching African and African-American history in Kibi, Ghana, a township about 100 miles from Accra, the capital of Ghana. 'The plan is to raise money to buy bricks for the Ghanaians so they can build their own school', affirms Jeff, who recently turned down an offer of chieftom of Kibi because he 'wanted to do something first, so that being made chief would be born of my contributions, not because of my position in the United States'.

"While Jeff's efforts were initially inspired by the success of the three Sankofa Communiversities(Located in New Orleans, Las Vegas, and Washington, D.C.), it was the communal gift of 84 acres of land by the Kibi people that urged him to fulfill his long-time dream of cross-continental education...

"As the director of the City of New Orleans Department of Human Services, a position he has held since 1974, Jeff is faced with the day-to-day concerns of structuring budgets, facility programming and welfare issues.

"In addition to his duties as director of a city agency, Jeff is an adjunct professor at Tulane University. He also runs a juvenile detention center and a home for boys and is an advocate for Black family adoptions..."

-from "Dr. Morris Jeff, Jr.: The Pan-African Connection,"
page 60, Dec. ESSENCE Magazine(N.Y., N.Y.)

African Congresswoman From Brazil Seeks Allies For Her Constituency

"Introduced as the ruling elite's 'worst nightmare', Brazil's first and only Black member of Congress, Senator Benedita da Silva, said racism Black Brazilians suffer from in the South American country is similar to South Africa's apartheid, during an Oct. 12 speech at Howard University...

"According to statistics, Blacks make up 70 percent of the Brazilian population, with the remainder of the population distributed between Brazilian whites and Indians. Black Brazilians make up the second most populous group of Blacks in the world, after Blacks in Nigeria...

"Because of traditional racism practiced in Brazil, Blacks in the country 'usually represent the lower sector of the workforce, and are excluded from the wealth. Many people think that this problem has nothing to do with race, that this is a social problem. The majority of the people don't have access to proper education, so they don't have access to positions of power right now. Our system influences this condition', Sen. da Silva noted.

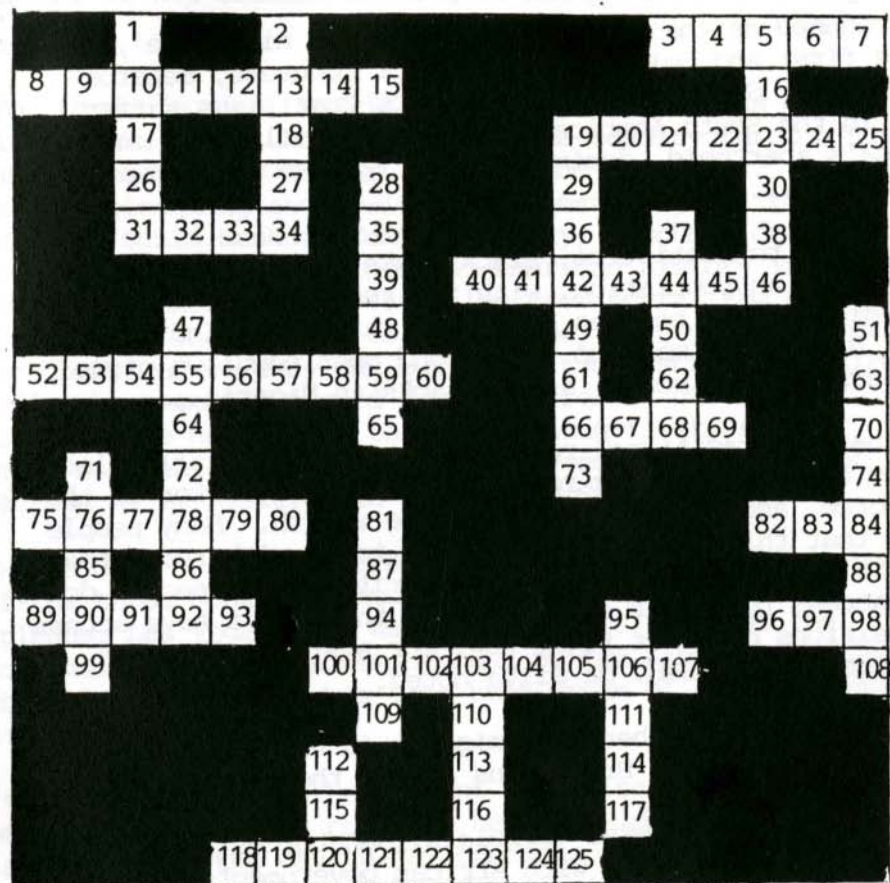
"Sen. da Silva says her sole mission is to improve 'the visibility' of Black Brazilians around the world...

"Unlike other government officials, Senator da Silva has sought closer relations with African governments as well as the larger Black Diaspora, particularly Black America, to help get Black Brazilians out of their plight. On Nov. 25, Senator da Silva will be hosting a seminar and is inviting every African ambassador in the country to discuss how Brazil and African nations can broaden their commercial relationships and cooperate in areas such as education, health and technology..."

-from "One Woman Crusade: Brazil's Only Black Senator Fights For Justice," pages 8 and 27, Nov. 25 THE FINAL CALL

PUZZLE

KWANZAA



Across

3-"Saba" means "_____."

8-Ears of corn in the Kwanzaa ceremony represent a family's _____.

19-The principles are symbolized by _____.

31-In celebrating Kwanzaa, we are renewing and strengthening our spiritual _____ to our Motherland.

- 40-The straw mat is one of the _____ of Kwanzaa.
- 52-When we pour libation, we are giving tribute and respect to our _____.
- 66-"Vibunzi" means _____.
- "Ujamaa" is the _____ principle.
- 82-Among the Kwanzaa symbols, it is the _____ that signifies unity.
- 89-The _____ is referred to, in kiSwahili, as "karamu."
- 96-When we do things for a reason, we are employing the principle, _____.
- 100-The red, black, and green flag is commonly associated with the _____ of New Afrika.
- 118-Foods served and gifts exchanged during Kwanzaa, generally speaking, should be _____, rather than commercially produced.

Down

- 1-Kwanzaa is based on the idea of celebration of the _____ fruits of the harvest.
- 2-"Mazao" is kiSwahili for "_____."
- 5-During Kwanzaa, we re-dedicate ourselves to the study and practice of traditional African _____.
- 19-KiSwahili evolved on the East African coast as a language of trade and _____.
- 28-The _____ holds mishumaa.
- 37-We give _____ to our elders for their wisdom and experience.

- 47-Sawadi are given to children as _____ for promises kept and tasks accomplished.
- 51-Maulana Karenga introduced Kwanzaa to us, in part, as an alternative to the _____ traditions and symbols that comprise Xmas.
- 71-Kwanzaa, it can be said, was a product of the black-_____ movement of the '60s.
- 81-It is customary to seek permission from an _____ before beginning a get-together such a Kwanzaa ceremony.
- 95-Xmas' emphasis on material _____ translates into what is often a good deal of waste of African economic resources.
- 103-Kikombe cha _____
- 112-The _____, being native to Africa, is a likely vegetable to be featured at a Kwanzaa ceremony.

ANNOUNCEMENTS

For information on Sankofa Communiversity and/or how to contribute to Morris Jeff's efforts[See page 10], call (504) 944-1112

"Sistahs Imprisoned: While Our Men Are Doing Time" is being performed in Kansas City at the time of this writing. A press release states, in part: "The M C Players will present their winter season offering, 'Sistahs Imprisoned: While Our Men Are Doing Time', written by Kansas City native, Ms. Anita J. Dixon...An award-winning journalist and Kansas City tour company owner, Ms. Dixon Places the spotlight on African American women who place their hopes and dreams in the unavailable arms of incarcerated men." M C Players can be contacted at 321-8427 in Kansas City.

The Sankofa African Heritage Museum in Nashville, Tenn. "offers an unparalleled opportunity for esoteric study for those familiar with basic concepts such as ancestor reverence, symbolism and ritual. We will have workshops in traditional African religion, African drumming and dance, African classical and contemporary music, to name a few. All of these will allow people to be enriched by an experience of the art and the culture which is so important to understanding it...The art [on display] falls into four main categories: sacred art(religious, magical, acrificial, fetish, secret societies; ancestral figures; fertility figures; and functional or decorative art. Pieces are displayed roughly by country of origin, with the majority of the artwork coming from Cameroon, Congo(Zaire), and the West African countries of Burkina Faso, Cote d'Ivoire(Ivory Coast), Ghana, Mali and Nigeria." For more information, call (615) 726-4894.

The prison chapter of the Harambee Afrikan Cultural Organization endeavors to transform "black" males into **African men**. Brothers and Sisters, if you're interested in checking us out, write to us at P.O. Box 2500; Lincoln, NE.; 68542-2500. Or call 471-3161 between 1 and 2:45 p.m. and ask for ext. 3380.

BACK IN TIME

Antonio Maceo was...born in the province of Santiago de Cuba in 1848, of a mulatto father, Marco Maceo, and a black ex-slave mother, Marianna Grajale. Very poor, he began as a driver of oxen on a sugar plantation and was not able to read or write until he was twenty years old. When the first Cuban insurrection broke out in 1868, he was the first to join. When it failed, ten years later, he was the last to yield.

During this war he did something characteristic of him. As a boy on the plantation of Don Leandro he had seen the latter order his slave driver to strip a female slave to the waist and then had her so brutally beaten that she died. One of his first acts, when he had an armed band, was to go to Don Leandro's mansion and punish him in the same way.

Maceo's skill as a leader soon won him promotion to a generalship. When the Ten Years' War, as the revolt was known, came to an end, he held out in the eastern province for months, creating terror among the Spaniards by his daring raids. Several times he was surrounded, but when called on to surrender, he would give the order to charge. "That's the way brave men surrender," he would say.

Source: WORLD'S GREAT MEN OF COLOR by J.A. Rogers

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(Seven Principles)

Umoja - Unity

Kujichagulia - Self-determination

Ujima - Collective work & responsibility

Ujamaa - Cooperative economics

Nia - Purpose

Kuumba - Creativity

Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Nbassa

Eso/Alakoso Asha(Sgt.-at-Arms/Chrmn. of Cultural Affairs Committee) - Kenny Walker

Olotu Eko(Education Chrmn.) - Mondo

Akowe(Secretary) - Neb Ankh Amen

Akapo(Treasurer) - Ptah Neferu Ra

Akewi(Librarian) - Nkosi